# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5621 SATURDAY, APRIL 8th, 1950 Price Threepence


## WEEK BY WEEK

### Three Resolutions

ON ANOTHER page will be found the three principal resolutions to be moved at the Annual Business Meeting of the U. and F.C. Churches to be held in London on Wednesday, April 19th. The first marks the historic occasion of the one hundred and twenty-fifth anniversary of the American Unitarian Association to be celebrated at the annual meetings of the Association in Boston in May. Two delegates from Britain will attend the meetings and take the resolution with them. The words will convey to the American Unitarians something of the particular sense of union felt with them by their brethren in this country. The warmth of the resolution conveys explicitly all that is felt.

The second resolution, upon the hydrogen bomb, calls, in effect, upon the common man everywhere to force upon his government the ways of peace. There is perhaps no more ill-informed person than the common man, and no one more passionately desirous of peace. His voice is not always the voice of his rulers or of the popular press. That is the common man's fault everywhere. If he slavishly accepts authority then he must accept the opinions and ambitions that authority imposes upon him. There is reason to believe that the great populations of the world are not the slaves they appear to be. Great forces of freedom may be stirring within them which may yet save the world. This second resolution, if passed, will be heard in more than one quarter outside Britain. It will be another effort, that could be multiplied a million-fold, towards peace.

The third resolution is the proud and honoured one among Unitarian assemblies. It affirms once again the principles of civil and religious liberty which brought those assemblies into being. Unitarians in the past struggled for the freedom of the human mind. They are not likely to be silent today when that freedom is being attacked in so many insidious ways under so many banners of false ideals.

### Liberal Theology

Dr. Fritz Buri, well-known in I.A.R.F. circles, contributes an important article in this week's INQUIRER. It deserves the most careful thought. Dr. Buri, resident in Switzerland, and at the centre of some of the religious movements on the Continent, observes an important difference between continental liberal theology and liberal theology in Britain and America. He implies that the latter is uncreative and out-of-date. The over-notes heard in his article seem to demand closer and more frequent consultations between theological representatives of the various member bodies of the I.A.R.F. Indeed, nothing seems to indicate more the inability that afflicts theological thinking in Liberal-Unitarian circles than the almost total lack of contact or stimulus between those who ought to be doing the work.

### Missed Opportunities

It is not realized that theology is one of the great speculative activities of this generation, and it seems that Unitarians really have the will to take part. In this country carefully planned meetings ought to be taking place; the resources exist for the meetings and are badly neglected. In the forthcoming Assembly meetings a session is to be held on propaganda and other matters. Propaganda is an unpleasant word to be used in connection with religious truth. Far more effective in the long run would be creative thinking in theology. That is the task of the ministers. It is being neglected. We judge that planned and co-operative activity among ministers upon the subject of Unitarian theology over the next two or three years would ultimately be more effective than all the propaganda that can be thought of. The public will listen to the results of deliberate thought; they will not listen—at least in religion—to slogans and pithy sayings designed merely to attract attention. The possibilities in the development of Unitarian theology have hardly been touched during the past twenty years. Significantly enough the one document that has counted in all that time was the document that came from the commission on a Free Religious Faith. Some such similar document produced periodically over the next few years, even if produced under different circumstances, would do more to attract the thinking public than all the time and effort spent on other projects. The challenge really is to the ministers. Can they take the lead in a new theological revival?

### South Africa's Problems

The white population of South Africa are no doubt as sensitive to the race problems in their midst as the people who live outside and proffer advice. Like most people who receive advice the South Africans are at the receiving end and have the frightening and practical job of applying it. An informed article in the current *Christian Register* describes the conditions of the black population in the following way:—

> Before trying to understand what it is all about, you must bear in mind that the white South African child gives orders to black adults from the moment he is able to talk. He sits in shelters or on benches waiting for buses and trams to take him to and from school. These buses are marked "Europeans only". Nearby he sees numbers of tired, heavy laden, often old, blacks. They must stand and wait for their transport—for blacks and whites have separate transportation in nearly all the provinces of the Union.
>
> No one has ever told him why the black man is in this position; . . . The adults have told him only that the blacks are stronger physically than the whites; that they don't feel things as the white people do; that they are quite immaterial. . . . And gradually, as the curiosity of the child gives way to the adaptation of the adult, he ceases to notice the black man at all. He knows vaguely that it is he who brings him his morning tea, his paper; delivers his milk, his bread, his meat; cleans his house, cooks his food, looks after his car, cleans his office, runs his messages; and he may even know that it is the black man who goes underground to get out the gold which provides a large part of the national income.

We have no comment to make except to ask what *Pravda* could do with that extract? How terrible it would sound to the average Russian with no race-consciousness; as terrible no doubt as the reports of slave-labour in Russia sound to us. The average Russian probably knows nothing of the slave-labour. The average Englishman knows little more of the conditions described above.

# OLD AND NEW LIBERALISM

**By Dr. Fritz Buri**

*(Dr. Fritz Buri is the eminent Swiss Liberal theologian. He lives in Basle.)*

BEFORE me lie the reports of two assemblies of the I.A.R.F. A magnificent volume of more than 800 pages records the progress and proceedings of the fifth assembly which took place in Berlin in 1910. This account sets forth well the outward climax of the World Federation's history up to that time. Here the contemporary age of classical liberal theology passes in review. The famous German theologians Harnack, Gunkel, Bousset, Rade, Tröltsch, etc., may be found among those who delivered addresses. And a host of foreign speakers paid homage under the theme, "What do the religious liberals of other nations owe to the religious life and theological science of Germany?"

How modest in contrast appears the inclusive 140 page typewritten duplicated reports of the 13th World Assembly which met in Amsterdam last summer. It is written in English, and although German theology plays a meagre part in it, its representatives were present again for the first time since the war. But neither its delegation nor those of other lands held theological names so famous as before. The three principal addresses were delivered by non-theologians, and in the organisation of the assembly's work the theological section was only one alongside three others.

Nevertheless it may well be said without presumption, that considerations of the most basic importance were discussed by this theological section. Its deliberations were upon the theme, "What—along with its critical task—is the positive message of liberal Christianity?" This formulation of the theme indicates immediately that here is a totally new point of view. As one goes through the minutes of the discussions of this question, one repeatedly encounters the difference between a new and an old liberalism, and a comparison of the various contributions to the discussion makes it evident that this distinction is not unfounded.

Contemporary liberal theology, as it made its impression on the Amsterdam assembly, has actually a different complexion from the liberalism prior to the two world wars.

For theological liberalism at the beginning of the century the following four themes were characteristic: Firstly, science offered a decisive authority for this theology. And if faith now could be established upon it, or be defined by it . . . in any case, the old liberal orientated himself around this idea. Secondly, over against the orthodox doctrine of the authority of scriptures, he appealed to the right and necessity of criticism. With its help he believed he would be able, by means of historical criticism, to abstract an abiding truth from the transitory in the Bible and in dogma. Thirdly, in what concerns the figure of the Saviour in particular, the old liberal proceeded to lay aside the dogma of the dual nature of Christ, reverencing rather the great religious-moral personality of the historical Jesus. Fourthly, he was convinced that by following the ethical exhortations of Jesus his culture could be deepened and perfected to the end that it would realize the fulfilment of the old expectation of the Kingdom of God.

These catch-words—scientific, critical, historical, cultural—were still to be heard even in Amsterdam, especially from the direction of the English and American Unitarians. But one cannot escape the impression that they have become somewhat decrepit and impotent. They are out of date. Whoever today declares that these catchwords are able to contend against orthodox dogmatism takes no account of the fact that our spiritual situation has altered itself basically in the last 30 years, and that today there is a contemporary anti-liberal theology over against which anyone depending on that old liberal position displays a *drôle de guerre* which can terminate only in defeat.

That general scientific conception from which liberal theology once supposed itself able to censure dogma is today shaken to its foundations. Science, on the contrary, knows its limitations and the danger that in ignoring these limitations it could itself become a dogmatism. Today we know that it is not so simple to separate the kernel from the shell; and we know that by an excessively critical destruction of the shell we can also very easily incur the loss of the kernel, which is the substance. Albert Schweitzer has long since demonstrated the unhistorical character of so many modern pictures of Jesus and the dogmatic tendencies in primitive Christian preaching. Finally, after the shocks of the last decade, the idea of progress, which saw the way to the Kingdom of God in our culture, was shattered for the contemporary mind. A new understanding of the biblical conception of last things has grown out of the horror of our time.

Dialectical theology in its beginning had an acute perception of this change and developed itself accordingly, while liberal theology was plainly the interpreter of an era not yet concerned with this crisis. Herein to no small degree lies the cause of both the success of Barth and his friends, and the decay of liberalism. While dialectical theology has for the most part, thanks to its success, become a new system, it seems today that a new era for liberal theology must begin. (Paradoxically enough, this questionable success of dialectical theology contradicts its underlying conception of crisis.)

The witnesses of this renewal are those voices which pleaded in Amsterdam for a new liberal theology as over against the earlier liberalism whose enduring advances were not to be minimized.

Firstly, renunciation of absolute claims to scientific evidence—not to establish beyond this scientific crisis an irrational authority of revelation, but from within the realm of science, where it is aware of its own limitations, to be free to behold the unconditioned which science cannot lay hold of, but which we cannot comprehend apart from scientific thinking. In short, not scientific faith, but faithful science.

Secondly, application of criticism not only to unhistorical dogma, but also to the homiletical use of history—not now to construct a super-history beyond historical relativism, but in the midst of the stream of history to take possession of our inexchangable historical situation. In short, not historical faith, but faithful historical consciousness.

Thirdly, our saviour neither a Jewish Rabbi nor a mythological deity, but to understand Christ as a special creative work of God for the realisation of the meaning of our existence, which as such is not circumscribed by the historical personality of Jesus of Nazareth, but which indeed became present in him in a way uniquely suited to us. In short, not Jesus-faith, but Christ-faith through Jesus.

Fourthly, the Kingdom of God neither the result of man-created culture, nor even an absolute transcended potential, and as such the pure crisis of all culture, but on the contrary knowledge of the contingency of all our efforts, that we may experience in that knowledge the breaking in of the unconditioned into time. In short, not a cultural-faith, but a faithful culture.

That is the outline of the programme of a new liberalism as it seems to me to have been visible in the proceedings of the theological section of Amsterdam. This new liberalism is not simply a breach with the old; it is aware of its relation to the old as a new protestantism which exists in order that the realisation of the Christian tradition may enter positively into the spirit of modern times. Thus the new liberal theology in this sketch is seen as only an extension of the old liberalism in the consequent meaning of new protestantism. Precisely here, however, we find ourselves on common ground, not only with theologians who, because of the burden of liberal theological conceptions are not yet able to accept them, but also with the spiritual fellow-travellers outside of theology and church who yet, for the present, share a similar prejudice. That, however, cannot persuade us to deny our liberal origin, but serve only as an incentive to demonstrate its value. Although recent efforts, seen from the outside, may appear quite modest in comparison to our liberal past and to contemporary theological movements, nevertheless we are convinced that this new theological liberalism will belong to the future. Amsterdam 1949 is a milestone on this road.

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### RESIGNATION OF "INQUIRER" SECRETARY

Miss Margaret Griffiths, who for eight years has been secretary to The Inquirer Publishing Co. is retiring at the end of May. At the last Board meeting of the company, the Chairman, Mr. Russell Jones, thanked Miss Griffiths for her services, and her devotion to the paper. Other members of the Board expressed their deep appreciation of her services. Miss Griffiths joined The Inquirer in 1942 and helped to see the paper through the difficult war years.

# OPINION IN AMERICA—I

**By Stephen H. Fritchman**

*(The Rev. Stephen H. Fritchman is minister of the First Unitarian Church, Los Angeles, and one-time editor of the "Christian Register". We print below extracts from a recent sermon delivered by him in his church.)*

CARDINAL SPELLMAN in Rome said to a group of newsmen, "Certainly signs of the abomination of desolation are increasing. The faithful must always be prepared for death". There is hardly a church in the world that has not discussed this matter—the possibility of man destroying himself—not by flinging himself, singly, from high places, but by hurling death into the midst of a people and destroying countless millions in the twinkling of an eye.

Often I have discussed the distinctions, the basic differences in religion between Presbyterian and Unitarian, Catholic and free thinker, theist and humanist, Jew and Moslem. In this address, I wish to remind you of the overarching testimony of all churches, all religions—ancient and modern—as we face this new and very real threat of world suicide.

There are some facts, or what surely seem like facts, for us to face as men and women who behold the possibility of world-wide atomic war. Without hysteria, or fatalism, we can and must do some serious thinking—not only as individuals—but as a church. H-Bomb warfare so utterly repudiates our convictions as free men and women with moral values that we abdicate reason and conscience if we surrender to the men who plan and defend this planet-wide Armageddon.

I offer no hint of an apology for this stark and uncompromising statement. If one gives his life and energy to aiding men, even slightly, to use their higher centres of reflection, to develop a conscience sensitive to the needs of humanity, he does *not* stand silent before even the *threat* of destruction. For if the H-Bomb is *not* dropped, we still betray our very quality as men and become beasts—if we accept the rule of the bomb mentality.

I have referred to Cardinal Spellman's grim exhortation that the faithful prepare for possible extinction in the nuclear holocaust. But religion and the American dream of democracy both instill a love of life, *not* an acceptance of premature death. Our Congress and our President must learn in letters written by millions of our citizens that we want life. We have work to do. The depressed living standards of our workers can and must be raised. The lengthening unemployment lines in our cities from Atlantic to Pacific must be ended. The jobless Ph.D.'s and unskilled but willing citizens who visit my study day after day, as they do all ministers' offices, must be given necessary work. Peace alone can provide the climate to defeat ignorance, prejudice and fear.

Americans want to do these things and do them now. There is spiritual health among our people. The Association of Atomic Scientists has protested the insanity of the H-Bomb and all its works. I could multiply at great length the signs of vigour and good moral sense among the people. Waitresses and news-boys, taxi-drivers and sales clerks, insurance agents and machinists want to prepare for life, not death. They know there is much to be done right here at home, hard work calling for effort and wisdom and Job-like patience. If jingo-minded Senators would stay home from Sweden, Spain, France and Germany for a season, and would visit their country seats and sit down by the cracker-barrel in the general store, or talk with the town's school teachers, they would know that peace and not war is the mandate of their constituencies.

Some of you may feel I am intemperate in calling men in Congress or publishers' offices more despicable than the Roman Emperors who sent thousands to their death, more selfish and inhumane than Genghis Khan; but if this sermon be true, our very lives are at stake. If Albert Einstein is right in saying that the idea of attaining national security through armaments is an illusion, then we must see the evil character of proposals for H-Bomb stockpiling, whether spoken by Henry Luce and William Randolph Hearst speaking to scores of millions, or your neighbourhood butcher speaking to a dozen customers a day. I do not believe in gentle words for enormous crimes. To create panic or hysteria with a headline, or a conversation, or a sermon, is an immoral and irresponsible act against humanity. It is playing with a tinder box of atomic flints.

We can survive, with peace, with honour and with dignity. The hungry can be fed, the homeless sheltered, the blind be made to see. Men of any nationality and those even of our own kin, who speak of death and the need for the shriven soul, and lift not their hands to stop this man-made hurricane of war, are the destroyers of humanity, are the beasts of the Apocalypse; "Better for them that a millstone were hanged about their necks and they were drowned in the midst of the sea." "Woe unto those from whom occasions for stumbling come." "Woe unto those who cause one of these little ones to fall."

## A "CHRISTIAN REGISTER" LEADER—II

*(An extract from a leader from the March issue of the Unitarian monthly of America.)*

THE hour is growing late for the creative acts of reconciliation and good will which could reverse the trend towards war. A few weeks ago David Lilienthal, a great American who knows more than most about the probable nature of a third world war, volunteered to go personally to Moscow and to make a final effort to reach agreement with the Soviet Union on the control of weapons of mass destruction. Senator Connally, Chairman of the Senate Foreign Relations Committee, has also urged new negotiations with the U.S.S.R. and Senator Vandenburg has urged the President to make it utterly plain that we will go along with any rational plan for the control of all weapons of mass destruction. We assume this means we might even reconsider the Baruch Plan.

We believe that millions of ordinary Americans, to say nothing of the common people of the rest of the world, would like to see these suggestions carried out. What is needed at this moment, we believe, is a bold, imaginative and unashamed effort to reach a basis of "live and let live" between ourselves and the Soviet Union. If this be appeasement, make the most of it. We are beyond the point where pride and face-saving diplomacy are important. Both potential antagonists, their cities, their far-flung lands, their industries and the lives of their people are in mortal danger. We are all in danger from no outside enemy, nor from any natural calamity, but from what, in our pride and anger and fear we may bring upon ourselves.

"What we have somehow to do in the present age", writes William Tudor Lindesay-Bethune, "is to combine goodness and cleverness, to learn somehow to permeate those vast impersonal world organisations, which in this modern age we cannot do without, with the love of God and our neighbour. We have to learn to harness the scientific mind in the service of the merciful heart."

## "LOOKING ROUND"

**Mostly at Unitarian Affairs**

IT IS announced in the *Gloucester Citizen* that Mr. M. Philips Price, M.P., who is a member of the Gloucester Unitarian Congregation, has been offered a peerage but has declined.

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The Rev. J. W. Maw, M.A., minister for 23 years of the Presbyterian Chapel, Bank Street, Bury, has accepted an invitation to be minister of Walmsley Unitarian Chapel, near Bolton, in succession to the Rev. F. Kenworthy. He will begin his new ministry on July 1st.

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A correspondent writes as follows:—

THE REV. ZOLTAN NAGY asks me to put a note in THE INQUIRER to the effect that the address of the Unitarian Mission in Germany, beginning with April 1, 1950, will be: C/o Dr. Georg von Mikloš, Hamburg, 39, Mettgerstrasse, 18.

Mr. Nagy himself is on his way to the U.S.A. as an emigrant and leaves Auerbach on March 30 for good. In the States he is going to try and build up a world service for Hungarian Unitarians in the U.S.A., England, France, Switzerland, Belgium, Germany, Austria, South America, Australia and Canada. For this purpose he has already registered 140 Hungarian Unitarian families, and the registration is still going on. The only link with our movement that these scattered families will have will be through him. The work will be done by correspondence, (a) sending printed services, addresses,

Sunday School lessons, etc., to isolated Unitarians, and (*b*) helping these families to find attachments with Unitarian churches in the countries of their domicile.

**Aberdeen.**—Following the resignation of the Rev. L. Baker Short, the congregation at Aberdeen invited the Rev. Gordon Beverley, of Rhyl Street Mission, London, to take over the Charge.

Mr. Beverley has accepted the invitation and hopes to commence his ministry in Aberdeen early in July. In the interim commencing on Sunday, April 2, the Rev. F. Munford has undertaken pastoral duties.

**Leicester: Narborough Road.**—It is deeply regretted that, after three most successful years, the Rev. E. G. Green has been compelled to resign his ministry owing to the indifferent health of Mrs. Green, necessitating a return to the south. At a farewell gathering before leaving for Southend-on-Sea Mr. and Mrs. Green were presented with a cheque and other gifts as a token of appreciation of all that has been done to strengthen the cause here.

The Rev. G. E. Hale, B.A., now of Rosslyn Hill Chapel, Hampstead, has accepted a unanimous invitation to succeed Mr. Green and will commence his duties in May.

# ICELANDIC UNITARIANS

**By Austin P. Hewett**

ALTHOUGH from a geographical and cultural point of view Iceland forms part of Europe, its isolation from the mainland has given it a history which reproduces in a very modified form the currents of thought which have gone into the making of modern Europe. It was not until about the year 1000 that Iceland passed from paganism to Christianity. The transition was an easy one, and so, too, was the transition at the time of the Reformation from Roman Catholicism to Lutheranism. The fierce passions and waves of persecution which swept across Europe at that time are hardly to be paralleled in the history of Iceland, and the fires of martyrdom were never lighted.

This moderation, contrasting so strikingly with conditions elsewhere at the time, may have been due in some measure to the island's distance from the main centres of controversy, but it probably owed a great deal more to a spirit of toleration native to these northern people. Icelandic Lutheranism was from the outset far more tolerant than its sister churches on the continent of Europe. This may have meant that heresy passed unheeded; at any rate there are few complaints of its presence during the seventeenth and early eighteenth centuries. In a survey of church life in the middle of the eighteenth century, Bishop Finnur Jonsson recorded only two instances of evident Socinian influence.

In the latter half of the century things rapidly changed. Rationalistic influences from Europe reached Iceland, and a man of the most liberal outlook, Magnus Stephensen, became Bishop. It was his influence that induced the Icelandic Parliament to issue a decree authorising the revision of the hymn-book then in use in the State Church.

The result was the revised hymnal of 1801, which stated in its preface that its editors had simplified the language of the older book. But they had also simplified its theology! All references to the deity of Christ, the orthodox theory of Atonement, eternal torment for the wicked and the dogma of the Trinity were dropped. The new book was one which would have been acceptable to any English Unitarian congregation of that day.

The book was a strong influence in spreading liberal views throughout the island, despite the resistance offered by the local clergy to its introduction into some of the country parishes. But after the death of Stephensen there was a considerable reaction towards more orthodox views, though much of the ground that had been gained was never again lost. The expurgated doctrines were never rewritten into the hymn-book, and Icelandic Lutheranism has ever since that time remained essentially liberal, placing its emphasis on the religious life rather than the fine points of theology.

The extent and the limitations of religious liberalism in Iceland during the nineteenth century may be seen in the career of Magnus Eiriksson. This great figure in the history of free religious thought came to adopt views which were undistinguishable from those of contemporary Unitarians in England and America. Yet he was invited by the Bishop of Iceland to take a church in his native land, and only his own conviction that his views would prove too advanced for an Icelandic congregation caused him to remain in Denmark, where he spent the greater part of his life.

Following Eiriksson in the same tradition was Matthias Jochumsson, Iceland's greatest poet and playwright in modern times. He died as recently as 1920, and was a minister in the State Church. The influence of his liberal teaching has been profound.

There are Icelandic churches which are avowedly Unitarian, though these are not in Iceland itself. Towards the end of the nineteenth century there was a considerable stream of emigration from Iceland to North America, and a number of Icelandic communities were set up to the west of the Great Lakes, mainly in the prairie provinces of Canada.

Since the new settlers were all nominally Lutheran, it was natural that the Lutheran synods of America should get into touch with them and attempt to organize churches. But the more liberal spirits could not stomach many of the doctrines that were now pressed upon them, and under the leadership of Bjorn Petursson they began to set up Icelandic Unitarian churches. The first of these was established in Winnipeg in 1891, and it was followed by a number of others at the beginning of the present century. The most recent ones were organised in the neighbouring Manitoba townships of Oak Point and Lundar in 1931.

Today the Unitarian churches in Canada holding their services in Icelandic outnumber those holding their services in English. These churches still have many ties with Iceland itself. Many of the ministers who have served them have been trained or have ministered in Iceland; several who at one time or another have been ministers of Unitarian churches in Canada are today serving the State Church in Iceland. This indication of the continued vigour of the liberal religious spirit in Iceland is supported by the fact that in recent years Unitarian conferences in Canada have received messages of greeting from the Lutheran Bishop of Iceland.

Despite the continued links with their original homeland, the position of the Icelandic churches in Canada is slowly evolving. Though nearly all of them are completely Icelandic in composition, and are situated in communities which are overwhelmingly of Icelandic descent, yet the gradual intermingling of populations and the fact that Icelandic is not an official language in Canada are beginning to make their effects felt.

Many of the younger members of the churches are beginning to find the use of English more natural than that of Icelandic, and there is a growing demand for the use of English in the churches. Towards the end of last year one or two of the country churches began to experiment with services in English. In Winnipeg, where the present church is the result of the fusion of English and Icelandic congregations which were originally separate, there have for some years been two services on Sundays, one in English and the other in Icelandic. The only other church which has so far begun to reach out to non-Icelandic sections of the population is that at Wynyard, in Saskatchewan, which has now become the centre for many forms of community life.

One of the difficulties confronting these churches in Canada is a lack of ministers. Apart from the resident minister in Winnipeg, there were until recently two ministers serving the country churches, but one of these, the Rev. Halldor Johnson, lost his life when a boat in which he was travelling foundered off the southern coast of Iceland three months ago.

The future provision of ministers is bound to be involved with the question of what language is to be used in the churches. If the use of Icelandic continues, the churches will either have to provide their own ministers or recruit them from Iceland. If the use of English becomes general, there appears to be no reason why they should not call ministers whose knowledge of Icelandic is small or even non-existent.

Most of the congregations are too small to retain the full-time services of a minister, but besides the Unitarians living in the townships where the churches are situated, there are many others scattered in lonely farms and outposts. To serve the needs of these people, a number of preaching-stations have been set up, and at times when travelling conditions are good (which they are not during the winter snows and the spring floods) the ministers attempt to visit some of these isolated points.

But such visits cannot be frequent, and for the most part the Icelandic Unitarians who live far from any church have

to depend on occasional broadcast services from Winnipeg. Religious life here encounters much the same difficulties as in Iceland itself—the population is thinly spread over a wide area. But none the less the work of religious liberalism goes on, both in Iceland and in the Icelandic churches of North America. We may be proud to claim such sturdy and independent spirits as co-religionists.

## PRESIDENT-ELECT OF THE GENERAL ASSEMBLY

MR. HAROLD MOORE is one of the most faithful laymen of the Unitarian community. He is the Superintendent of the Sunday School of his chapel, Hale Chapel, Altrincham; he takes an active part in his District Association; and he will long be remembered as the devoted Treasurer of the £100,000 Appeal Fund, which with others he brought to such a successful conclusion.

He is a son of the manse. His father was minister at Hindley and Swinton and is still remembered with affection.

HAROLD B. MOORE

Mr. Moore was educated at Willaston and Bedales schools and was in business in Manchester.

The General Assembly will be fortunate in its choice of President for the forthcoming twelve months. He is well-acquainted with the churches up and down the country, and has knowledge of their difficulties. His confidence and faith will bring encouragement wherever he goes.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554. Editorial: EUS. 2972

## NEWS REVIEW

We regret to announce the death of Sir Richard Harold Armstrong, which took place at his home, 19 Ullet Road, Liverpool, on March 30th, after a long illness.

### LIVERPOOL DISTRICT MISSIONARY ASSOCIATION

#### Annual Meeting at the Ancient Chapel

Under direction of the President, Miss Anne Holt, proceedings at the Annual Meeting of the Liverpool District Missionary Association, on Saturday, March 18, at the Ancient Chapel of Toxteth, went with smoothness and celerity. At the outset, Miss Holt referred to losses in the year from death, the Rev. R. W. Davidson, Mrs. Mary Hill, Mrs. Letcher, Mrs. Lloyd Jones, and a Lay Preacher, Mr. James Eccles. Among letters of apologies was one from the Rev. Lawrence Redfern, who wrote how much he had valued the good fellowship of the L.D.M.A., and was "now conscious of it more than ever".

Miss Holt extended a welcome to the three new ministers who had come to the District—Rev. A. H. Birtles, at Southport, Mr. Knight, lay-pastor elect at Bootle, and the Rev. Ernest W. Deakin, at Cross Street Chapel, Warrington. An appropriate reference was also made to Liverpool's Lord Mayor (Alderman J. J. Cleary, J.P.). "I cannot remember", said Miss Holt, "any other non-Unitarian Lord Mayor taking so much trouble about us"! (His Worship had attended the Jubilee Celebration at Ullet Road Church, the Centenary Gathering at Hope Street, and visited Ullet Road in State on a Sunday prior to Mr. Redfern's departure for Bournemouth.)

Mr. Sidney Rimmer (Hon. Treasurer), said the Association was still solvent, but their surplus was getting less and less. Expenditure was exceeding income. The only source of increased income to which they could look was personal subscriptions and collections in the churches. Only 70 members of congregations throughout the district subscribed to the funds of the Association.

Mr. Eric Townsend, in moving the annual vote of thanks to the Ministers, said that the Ministers in the District exercised an influence on the community out of all proportion to the numbers who attended their churches. He coupled with their thanks to the Ministers the Ministers' wives, who enjoyed no opportunity of getting into the limelight. How recruits for the ministry were obtained today passed his comprehension, because any man entering the ministry must make a very real sacrifice. A minister's work was different from that of other professions, in that he might work for years without seeing any tangible results of his labours.

The Rev. A. H. Birtles, in acknowledging the vote, said that as "the junior boy" among the Ministers he thanked them and, as Plan-Secretary of the Lay Preachers' Union, appealed for recruits. Their active membership, through death, and resignations was now down to three, and it was essential the work should be carried on.

The Rev. Margaret Barr, introduced by Miss Holt as "one of our most distinguished Ministers", said it was easy to be famous when one had no competition, and she suffered no opposition in the Khasi Hills. The L.D.M.A. had 14 churches. She too had 14 churches, and she was their only minister. Only three of the 14 churches were accessible by motor road. All the others had to be reached by walking. Only five per cent. of her church members could read. Miss Barr declared that she did not take Unitarianism to the Khasi Hills. It was there long before she arrived, but their major difficulty was a lack of educational facilities, and she doubled the rôles of minister and teacher. Her aim all along had been educational, to start schools, and give the Khasi Unitarians the opportunity of taking leadership in their own churches. Gandhi's idea of education in India, basic education, was in harmony with her own work and her own ideas, even including the question of religion. He felt that children should be brought up with sufficient knowledge of other people's faiths as to give them respect for faiths other than their own and she herself hoped to work out a scheme of education on Universalist lines—a reverential study of world religions.

**Dukinfield.**—The Gift Day resulted in over £600, a most heartening result and reflecting great credit on all concerned. During the past ten years the congregation have raised £1,700 for outside "charities".

**Dudley.**—A Children's Corner, of dignified and beautiful construction, has been added to the Old Meeting House, and dedicated to the memory of Percy Evans, who lost his life in Burma in 1945 while serving his country. A simple and moving Service was conducted by the Rev. Keir Murren, who was closely associated in earlier years with Percy Evans, in work connected with the Y.P.L.

### "THE INQUIRER" PUBLISHING COMPANY

A secretary-book-keeper will be required to begin duties at the end of May. The secretary's duties consist of seeing to the managerial and dispatch side of the paper. Applications should be made to the Chairman, THE INQUIRER, 14 Gordon Square, W.C.1.

*The Lindsey Press*

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*by*

W. R. MATTHEWS (*Dean of St. Paul's*)
K.C.V.O., D.D., D.LIT.

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**Maidstone.**—In the death of Alice Pipe, Maidstone Church has lost one of its most loyal members. Mrs. Pipe, the wife of the Honorary Treasurer, had been a lifelong member of the church, and had, for many years, actively served the church as a member of the Committee and as the Secretary of the Ladies' Working Party. In earlier days she had given valuable service in the Choir and as a Sunday School teacher. She was always present at worship, in spite of, in recent months, her failing health. It is on such quiet, unselfish and constant service that the health and strength of a church depends.

## CALENDAR

### SUNDAY, April 9th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUMFORD.
ABERYSTWYTH, New Street Meeting House, 11, No Service.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Rd. Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Choral Service.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. BALL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. C. R. HUDSON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BRADFORD, Broadway Av., 2.45 United Service, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, Rev. W. TOPPING and Teachers, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BUXTON, Hartington Rd., 11 and 6.30, Supply.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Supply.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11, Mrs. DYER, 6.30, Mr. Evans.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTEN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CROWNEST CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
COBH, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COBLEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WIGGLEY. STYAL, 6.30, Rev. E. E. WIGGLEY.
DENTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DEVIZES, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Unitarian Church, 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAWELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUNSFOLD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DURHAM, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
EGHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRESTLEY PHILLIPS.
ELGIN, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GIR CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mrs. PUDLES.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Mr. T. SHARPLES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. W. STEPHENSON.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. D. GLAN MORGAN.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Supply.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Supply.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. E. G. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. J. W. DUMBLE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Mansford St. Chapel, Bethnal Green 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KEY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. HELEN PHILLIPS.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. L. A. WILLIAMS.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HUMPHRY CHAPPLE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KINWORTHY.
MANCHESTER, Failsworth, Deb Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SELT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARK.
MANCHESTER, Pendleton, Un. Cross Lane, 6.30, Miss K. TWINING.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALY.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. B. FOOKS.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINE.
MIDDLESBROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DIXON.

MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Supply.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. J. W. DYER.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. Wm MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6.30, Student, U.C.M.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Mr. C. H. SYKES.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Rev. NOEL JAMES.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. E. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10 45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. D. PATERSON.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), Last Sunday in Month, 7.30.
WEST BROMWICH, Lodge Road Church. 6.30, Mr. R. HILL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Mr. T. B. KETTLE.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, No Service.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretar y the N.U.F., 14 Gordon Sq., W.C.1.


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## ENGAGEMENT

The engagement is announced between Donald George Alexander, only son of Mr. and Mrs. G. Low, of Bethlehem Farm, Offwell, and Daphne Nancy, youngest daughter of Mr. and Mrs. Frank Whitehead, of Offwell Cottage, Nr. Honiton, Devon.


## MISCELLANEOUS

RECENT Broadcast Service from the Church of Messiah, Broad Street, Birmingham. Excellent gramophone record of sermon and anthem available. Particulars from Warden at the church.

CHURCH OF OUR FATHER, ROTHERHAM. The congregation have bought a modern semi-detached house. The pulpit is still vacant.—Hon. Sec., T. Hutchinson, 27 Percy Street, Rotherham.

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## SOUTHEND-ON-SEA, DARNLEY ROAD

### *INDUCTION*

of the

REV. E. G. GREEN

will take place on **Saturday, April 15,** at 3.30 p.m.

## National Unitarian Fellowship

**Informal Meeting in G.A. Week**

FRIDAY, APRIL 21st, at 2.45 p.m.

**at 14 GORDON SQUARE, W.C.1.**

*Discussion*: "What Is the Value of a Free Religious Faith?"

*Opener*: REV. E. SHIRVELL PRICE.

*Chairman*: REV. F. TERRY (Vice-President).

Non-members cordially invited.

## THE SUNDAY SCHOOL ASSOCIATION

14 GORDON SQUARE, LONDON, W.C.1

### ANNUAL MEETINGS, 1950

The 116th Annual Meeting of the Association will be held on

**Tuesday, April 18th — 2.30 p.m.**

at University Hall, 14 Gordon Square, London, W.C.1

*Chairman*: REV. J. H. SMITH (President)

AGENDA

To receive and adopt the Report and Accounts.
To elect Officers for the ensuing year.
Presidential Address by Rev. W. M. Lang.
To consider the proposed alteration to the Rules (see below).
To transact any other necessary business.

The following have been nominated for the Committee:—
Rev. G. L. CLARKE, Mrs. M. G. COTTRE, Rev. J. W. MAW, Mrs. C. P. SCOTT and Mr. J. A. RATCLIFFE.

*President Elect*: Rev. W. WOODWORTH. *Vice-President*: Rev. J. H. SMITH.
*Treasurer*: Mr. J. S. S. COOPER.
*The nominations this year equal the number of vacancies so there is no need for election by ballot.*

PROPOSED ALTERATION TO RULES.

That Rule 9 be amended so that the first sentence includes Vice-President as an Officer. "The Officers of the Association shall be a President, a President-Elect, a Vice-President, an Hon. Treasurer and a Secretary."

# The General Assembly of Unitarian and Free Christian Churches

## ANNUAL MEETINGS

## CONWAY HALL, LONDON

*(except where otherwise stated)*

## Tuesday, April 18th to Friday, April 21st

### *Outline of Chief Events—*

**TUESDAY, APRIL 18th**

2.30 p.m. SUNDAY SCHOOL ASSOCIATION, ANNUAL MEETING (14 Gordon Square).

4.30 p.m. RECEPTION (Essex Church).

7.0 p.m. ANNIVERSARY SERVICE (Essex Church).
*Preacher*: Rev. Mortimer Rowe, B.A., D.D.

**WEDNESDAY, APRIL 19th**

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING RESUMED.

2.45 p.m. SPECIAL SESSION ON PROPAGANDA, EXTENSION AND PUBLICITY WORK.
*Chairman*: Rev. E. Shirvell Price, M.A.
*Speaker*: Rev. G. Parkinson.
*Openers of Discussion*: Rev. H. Lismer Short, M.A.
Mr. Franklyn Johnson.

7.30 p.m. CONVERSAZIONE (B.M.A. Rooms). Morning Dress.

**THURSDAY, APRIL 20th**

10.0 a.m. COMMUNION SERVICE (Gordon Square).
Rev. D. J. Davis, B.A.

11.15 a.m. ESSEX HALL LECTURE. "Reason in Religion".
Very Rev. W. R. Matthews, K.C.V.O., D.D., D.Lit., Dean of St. Paul's.

Afternoon. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meeting).

7.0 p.m. PUBLIC MEETING.
"The General Assembly—Its Past and Future."
*Chairman*: Rev. A. H. Lewis, B.D.
*Speakers*: Rev. S. Mossop.
Mrs. F. Sokell.
Miss M. Smith.
Mr. S. R. Butler.

**FRIDAY, APRIL 21st**

10.0 a.m. CONFERENCE. "The I.A.R.F. Amsterdam Report."
*Chairman*: Rev. H S. Carter, M.A.
*Speakers*: Rev. Principal R. V. Holt, M.A., B.Litt.
Dr. J. J. van der Lee.

12 noon. CLOSING ADDRESS. "The Creative Task of Religion."
Rev. E. G. Lee.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

COUNCIL RESOLUTIONS

**Greetings to the American Unitarian Association.**—"The Unitarian and Free Christian Churches of Britain in Annual Meeting assembled send cordial and brotherly greetings to the Churches of the American Unitarian Association on the occasion of their one hundred and twenty-fifth Anniversary in Boston. We are especially mindful of the fact that your Association and ours were born on the same day in the same year, and are twin-brothers in the same cause. So many and so strong are the ties that bind us together that, notwithstanding the stretch of ocean between, we feel more deeply than ever that we are indeed one household of faith, with a common gospel and a common and radiant hope. Your prophets are our prophets and we rejoice to think that our prophets are also yours.

"Two of our members, Mr. Ronald P. Jones, of London, and the Rev. H. Stewart Carter, of Cambridge, have crossed the Atlantic, personally to convey our greetings and to grip your hands and feel the thrill and inspiration of your vigorous life, while those of us who are left behind will be with you in spirit as fellow-workers in the same great field of labour.

"Once more we gratefully acknowledge our indebtedness to the leaders of thought among you, for the freshness and vigour of their presentation of religious truth. Your achievements inspire and encourage us always, and we are proud to feel that we are serving in the same holy cause, searching for truth in the same fearless way and looking reverently to the same God for light and strength and guidance in a troubled world.

"In the glad spirit of peace and brotherly love we greet you. And side by side with you we pray that God will speed the time when the energies of men and nations throughout the world will be wholly devoted to truth and freedom, and bring nearer that Kingdom of God for which so many generations of faithful men and women in our fellowship have laboured with unflagging zeal and undaunted hope."

**International Control of Atomic Weapons.**—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, recognising that the construction of the hydrogen bomb and other forms of mass warfare is caused chiefly by the 'cold war' now being waged between the East and the West, records its conviction that the first duty of all peoples is to end this deadlock. It records its conviction that the common man in every country, no matter under what economic system he earns his livelihood, has no desire to engage in this fratricidal conflict either on behalf of economic theories or national imperialisms. It therefore calls upon the common man everywhere to pursue peace and to force upon his government policies of peace. To this end this Assembly is of the opinion that international control of atomic and similar weapons through the United Nations Organisation is immediately necessary, and that the first step should be the achievement of such control among the nations which have already agreed in principle thereto. The Assembly affirms its bond of unity with all men everywhere, and pledges itself to strive for that unity with undiminished faith and conviction."

Moved by the President.
Seconded by the Rev. Basil Viney.

**Civil and Religious Liberty.**—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, facing a world in which the lamps of personal liberty are once more being extinguished, and seeing the growing danger from the totalitarianism of the State on the one hand, and of the Church on the other, asserts its unquenchable belief in the need for civil and religious liberty the world over, that the spirit of man unchained and unconfined, may attain its appointed destiny."

Moved by the President.
Seconded by the Rev. Dr. John McLachlan.

BROADWAY AVENUE UNITARIAN CHURCH RESOLUTION

**Ministerial Training.**—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, recognising the need to create a closer bond between the Colleges and the Churches, urges that a widely representative Committee be appointed by the General Assembly to discuss all aspects of our ministerial training."

Moved by the Rev. Dudley Richards.
Seconded by Mrs. Hilda Jolliffe.

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BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN

## Annual Meeting

THURSDAY, APRIL 20th, 1950

CONWAY HALL, RED LION SQUARE, W.C.1

2 p.m. Annual Business Meeting

MRS. F. SOKELL, *President*, in the Chair.

followed by

Short Service and Address conducted by

REV. A. MARGARET BARR, M.A.

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## Ministers' Pension and Insurance Fund

TRIENNIAL GENERAL MEETING

will be held at

14 GORDON SQUARE, W.C.1

on

**Friday, April 21st — 2.45 p.m.**

Those entitled to vote at the meeting are donors of £5 and upwards, annual subscribers of not less than ten shillings, Managers, Trustees, all members of the General Assembly representing congregations subscribing to the Fund not less than £1 per annum, and all beneficiaries of the Fund.

H. W. STEPHENSON, *Hon. Secretary.*

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HERWOOD, Deansgate. Saturday, April 8th, 1950.